

Groeneveldt's Notes on the Malay Archipelago and Malacca.

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I opened the preceding article on the tapir with a quotation from Groeneveldt's "Notes on the Malay Archipelago and Malacca," and new set down a few miscellaneous ideas, which can only be considered as guesses, suggested by a perusal of that book.

I.

On page 143 of the Notes as they appear in the "Miscellaneous Papers relating to Indo-China and the Indian Archipelago," reprinted for this Society by Trübner & Co: in 1887, the following words occur in the translation of that part of the history of the Sung dynasty (960-1279) which gives an account of Java:—

"In their language pearls are called *mutiara*, ivory they call *kara*, incense *kun-tun-lu-lin*, and the rhinoceros *ti-mi*."

Groeneveldt in a footnote gives the Chinese ideographs which he has transcribed as above, and adds that he has been unable to trace the last three to their original form—*Mutiara* is represented by 沒爹蝦羅

Kara by 家羅

Kun-tun-lu-lin by 崑墩盧林

ti-mi by 低蜜

Whether *mutiara* means a pearl in Javanese I am unable to say, but it is certainly the Malay word for it; and it seems probable that, Malay being the *lingua franca* of the Far East, that Malay and not Javanese is the language indicated.

Kara bears no resemblance to *gading* كادغ the Malay for ivory. *Ka-tin* 家丁 probably must be the sound that the word *gading* would take in Chinese. The first syllable of *kara* and *katin* is the same; the difficulty is to suggest any reason for the substitution of *ra* for *tin*. The Chinese ideographs, it will be seen, are not similar, and there can therefore have been no mistake through mutilation of the ideograph. The only thing that I can suggest is a mistake on the part of the writer or the copyist. *Ra* 羅 is the last syllable of *mutiara* 沒爹蝦羅 the word immediately preceding *kara* 家羅 and it is not impossible that carelessness in the writing of these words in foreign tongue led to the repetition of the 羅 in the place of the 丁 that should have been written.

Kemennien كمين which is pronounced *ke-men-ni-en* and is the usual Malay word for the common resinous incense known as gum benjamin, is perhaps the sound which the writer has endeavoured to catch in *kun-tun-li-lin*. It can not be considered a happy effort, but *kemennien* is a word not easy for a foreigner to pronounce, and far from easy to set down in writing.

Ti-mi, the rhinoceros, is another difficulty. The word bears no resemblance to the common Malay word *badak* (بادق) but it may possibly be a corruption of the word *impit* (اينة). Wilkinson in his dictionary gives *badak himpit* as a kind of rhinoceros. Though personally I have not heard the word used in this way in the Peninsula, I have heard it used to represent the sound of the rhinoceros' call.

This is the way too, in which the word is used by the aboriginal *Besisi* of Selangor, for

Impit-impit bunyi badak

is the opening line of one of the Bési songs.*

It is perhaps too much to suggest that *impit* is the word represented by *ti-mi*; all that can be said is that it is the word that most closely resembles it.

II.

In Shih-pi's account of Java in the history of the Yuan dynasty (page 152), after mention of a person named *Ha-ji-ka-ta-na-ka-la*, whom we may take to be Haji Kadir Nakhoda, the writer states that on his return to China from Java he took to the Chinese Emperor a letter in golden characters from the Muli (or Buli).

The ideographs which Groeneveldt has thus transcribed are 沒里 and 巫里

In a footnote the translator states that this name cannot be identified.

The author, Shih-pi, informs us that he was a man from Po-yeh in the District of Li-chou in the Department of Pauting in the Province of Chih-li.

In this province the Pekingese dialect is spoken, and in this dialect the ideographs given above represent the sounds *mud-li* or *mu-li*.

The word becomes intelligible if we assume that the sound *Ah* should be added to it. *Ah* 亞 is the word that one commonly meets in Chinese names; *Ah Sin* or *Ah Chong* for instance.

It is a word used in the colloquial rather than in the written language, and it adds nothing to the meaning of the word or words to which it is joined. It is extremely probable therefore that either some copyist, or perhaps even the translator, of this history, considering that *Mud-li* and *Mud-li Ah* to be the same thing, dropped the "Ah." *Mud-li-ah* is of course the word *mudliyar* a well known title of rank among the Hindus of Southern Indian and Ceylon; and the account

* Skeat and Bragden's "Pagan Tribes" Vol. II. p. 148.

is the more interesting by reason of its showing the use in Java of this Hindu word in the year A. D. 1292, the date of Shih-pi's visit, as the official title of the person who sent the golden-lettered message to the Chinese Emperor.

III.

In the history of the Ming dynasty, Book 304, there is an account of the travels of Cheng Ho, an eunuch in the Emperor's Palace (A.D. 1403-1435). This account is translated by Groeneveldt on page 167.

Cheng Ho gives a list of thirty-five places which, during his service under three Emperors, he had visited. Among them he mentions on page 170.

滿刺加 渤泥 彭亨 急蘭丹 忽魯謨斯 北刺

Groeneveldt translates these places as Malacca, Brunei, Pahang, Kelantan, Hormus, and Pila.

There can be little doubt that Pila is Perak. If this is admitted, Hormus (Ormuz, at the mouth of the Persian Gulf) cannot be correct, for in a list of places the name of this place would not be inserted between Kelantan and Perak.

Hut-lu-mo-su is the sound represented by the ideographs 忽魯謨斯 in the Mandarin dialect,

[Hut-lu may possibly be an attempt at *Pulau* and *Pulau Mausu* may conceivably be the island of the Mausu pirates, who are spoken of on page 257 as coming from Borueo and ravaging the surrounding countries, even as far as Pahang.] Though the place intended to be indicated remains unidentified, and though perhaps it may now be impossible of identification, I venture to submit that there can be little doubt that it is some place in or near the Malay Peninsula or Archipelago.

IV.

On page 177 in the translation of the Ying-yai Sheng-lan, (A. D. 1416) there is the following account of the weights of Java.

"Their weights are as follows: a *cati* (*kin*) has twenty 'taels (*liang*), a tael sixteen *ch'ien*, and a *ch'ien* four kobangs."

For *cati*, *tael* and *ch'ien* the author gives the Chinese names. *Kobang* is written 姑邦. The *kobang* is the *kupang* which we know best at the present day as the ten-cent piece. It was originally a weight, there being four *kupangs* to a *jampal*, (which therefore corresponds to the *ch'ien* of the present account) and it only became a coin by its relative weight to that of the dollar. It is perhaps unnecessary to say that there is no connection between the word *keping* and the ten cent piece.

V.

In the account of Malacca in the Ying-yai Shêng-lan, in a list of the products of the country, 打麻兒 is mentioned. This is translated on page 244 as damar, and in the Mandarin dialect the ideographs would be thus pronounced, the last ideographs giving the "r" sound. But in the Hylam dialect, which I have suggested to be the native dialect of the writer, it is pronounced "lu," and the three ideographs would represent *da-ma-lu*, which would then appear to be an attempt at *damar-laut*. On the same page there is an account of a better kind of damar, which is "clear and transparent and resembles amber." It is called 損都盧厮 which is pronounced *sun-tu-lu-s* in the Mandarin dialect and *dun-lu-lu-si* in Hylam.

In neither dialect does the word bear the least resemblance to *mata-kuching*, the Malay name for this superior kind of damar, and it is difficult to conjecture what the word that the writer was thinking of may be.

VI.

On page 255, there is a translation of a place called 彭坑. This Groeneveldt translates as Pahang, and a perusal of the account shows that Pahang is undoubtedly the place referred to.

In a foot note Groeneveldt says "these two characters " are properly pronounced *p'ang*, *k'ang*, but the first, which " has the sound *p'e*ⁿ or *p'a*ⁿ in Fukien, is often used for rendering the sound *pa* or *p'a*, whilst the second character is taken " for *hang* on account of its primitive, which often has this " sound in other combinations."

In volume IV of the T'oung Pa, at page 81, Dr. Muller questions the accuracy of the rendering of 彭坑 and suggests that, as there is a tribe in the locality called "the Panggang," this was probably the old name of the place. Groeneveldt in Vol. VII of the same journal, at page 114, accepts this suggestion. I venture to submit that Groeneveldt was right in his first conjecture, and that Dr. Muller is wrong. In the first place, the tribe is the *orang pangan*, the aborigines of the country, and the word in the mouth of a Malay bears no resemblance whatever to *panggang*. The *orang pangan*, like all other aborigines, are driven to live in the forest, and it is quite impossible that they should ever have given their name to the Pahang River. In the second place, the ideographs 彭坑 are occasionally used, at the present day, by the Chinese to represent Pahang.